De men's purchase of their father give any staim to Dem? Did the father himsel make any bargain, either to rell himself or his entident? Ney, but the subject so called, of the father, stoods the entident, the moment be claims them as his own. He commits the grien of man staning the moment he decisions those children to be his property. And if his children take those children as their property, and claim their children of the next generation as the same, they, in their turn, become men stealors. And here we have, he brief compass, the very essence of Slavary; a every step downward, in its progression, it is man-stealing. There is no escaping from the logic of this argument. The facts, the principles of natural and rement. The facts, the principles of instural and re-realed justice and law, and the reasoning from them hold you with a grasp as inexpected as death. All the generations of mankind to the last day, and all the complication of their interests cannot after the nature

cht and wrong. batean be a greater violation of natural justice than to determine beforehand that the best born shall be born your property, and that this righteous law! What claim have you! Where did

been shall be born your property, and that this is righteous law? What claim have you? Where did it begin? You say, perhaps, that you bought the pareais, and paid for toem. But you never bought the shidren; you have paid nobody for them, no muster, no slave dealer: if they are property you have got it without an equivalent, it is stolen property. Time cannot sanctily the claim, but only increase the iniquity, for the more the slave's familities are developed and the more precious they and his rights are to number, and the more profit you make out of them, the greater becomes the theft. Transmission cannot amounty it. You might as well argue that because Adam slaved, and you were born of sinful priests. It is therefore right for you to say. Original sin has produced interited righteousness? What was original sin, by being inherited becomes propaga ed homes?

It is thus that the support of this inequity requires and effects the perversion of all the principles of morality. This is one of its greatest evils. It sanctions the principle, Let us do een that good may come. Because a few savages brought from Africa have been taught Christianty here. therefore the robberty by which they were brought is stacif changed into nety. The evil out of which God brings good is asserted to be good. Because some native Africans, stiden from their country, have been thaught the Gaspel here, therefore, instead of giving them their free-form nere, therefore, instead of giving them increases and beauty as not bern in Africa, nor in barbarian, but under the light of the Gespel, and have no need of slavery to redeem them. So that, even if the original iniquity of stealing men in Africa and making slaves of them in order to make them Christians were right, it doe in order to make them Christians were right, it does not nake it right to make slaves of their children, who are born not in heathenism, but is Christianity. It is not slavery that redecime them, but slavery that prevents their free enjoyment of the light and civilization under which they were born. Their fathers may have been born in Beathenism, and Slavery may have redecimed them from it; but their children being born in Christianity.

Beathenism, and Slavery may have redee ned them from it; but their children being born in Christianity, Slavery plunges them into a state below it, and deprives them of its privileges. Their percent being made slaves are the cause not of their being made christians, but born slaves, and continued as such. Our foretakes being persecuted was the cause of heir coming to this country as fracemen. Is persecution, therefore, the just inheritance and law for their children, the normal state of their descendants?

It is this propagation of evil, this germinating power of sin, that fastens the carse of God inherent in the system. Every generation of this property, so called, is not only stolen, but the theft and implety are commonly increased. In proportion as it travels a greater distance from the foun ain, its volume is enlarged, till it rages like the sea. It becomes the danestic policy of a nation. It enters into all their system of justice and of law, corrupting and perverting it. It has a reflex influence on society and character, sweeping the metals as with a pestheatial wind, or a tide of impanity. The proverbs directed of God against the angust accumulation of riches strike into the heart of this iniquity, and work the retribution there. He that is greedy of gain troubleth his own house. The carse of the Land is in the house of the wicked. Carsed to the that oppresseth the poor, and they that set the poor for siver, and the needy to increase their wealth. Wealth gaten by oppression bringeth its owner to shame. Cursed be he that useth his neighbor's services without wages, and given him not for his hire. He that feare of the tothe forms of the land is not be increased their wealth. Wealth gaten by oppression bringeth its owner to shame. Cursed be he that useth his neighbor's services without wages, and given him not for his hire. Wealth gotten by oppression bringeth its owner to shame. Cursed be he that useth his neighbor's services without wages, and giveth him not for his hire. He that getteth ricees, but not by right, shall leave them in the minet of his days, and at his end small be a foot. They have sown wheat, but shall resp thorns; they have put them elves to pain, but shall not profit ve shall be ashamed of your revenues, because of the flerce anger of the Lord. A westing positione, a fretting leprosy, a fire not blown, a rust that barns and consames the fire, is in the riches of such a nation, and the wealth round up by such impairy. All these curses are appropriated, are vindicated, by the propagation, by the perpetuity, by the extension, of the arms of Stavery, and its being practiced for the profit of it.

This perminating and perpetual quality and power of This germinating and perpetual quality and power of sin, inhering in slave property as it does in no other hind of riches, it is no wonder that God, in his legislation for mankind, condemned it at the featuring and affixed to the come of stealing a man, and using him as property, the penalty of death. The condemning moral power of that penalty runs on with the propagation of the crime; the condemnation does not do out, as if the arime itself died out by being prepagated, or as if it were diluted instead of being increased in passing to the next generation. On the contrary, whereas, to a wicked and removalers man, bent on self interest only, and accordance to this wickedness, there may seem to and accustomed to this wickedness, there may seem to be some actual claim of property in a man when he has bought as a thing, and paid for as a thing, from another man who elsimed the right to set him as a thing, there is no shape of such claim in taking the children of that man, whom he graspe as his property. without ever paying a fartuing for them, or consulting a creature in regard to them. So, supposing the slave-father to beget two children, the slave owner, so called, maltiplies the iniquity just in that ratio of increase in every generation; where he bought one, he steads two

without ever paying a farteing for them. or consulting a creature in regard to them. So, sappessing the slavefather to be get two children, the slave owner, so called, multiplies the iniquity just in that ratio of increase in ever y generation; where he bought once, he steas two. It is partly for this reason that, coming down near two themsand years from the publication of these Mosaic statutes. Paul in effect republishes it tem under the authority of the gospel, and in the Epislet to Einsthy includes stan-steating specifically among the other forms of sin foroidden by those statutes, and accordingly ob e condemned by the gospel. But to such a depth of corruption and blindness have the practice, the profit, and the legalization of Slavery sink menisminds, that there have not been wanting creatures, who, to evade the proxigious power of the argument against sleaving a man and selling him; so that to steal amon, as a man, might neither be unlasful nor uncarristion, but only a Hebrew man. This attempted evasion of the university and power of the first statute is founded on the specification in Deut. 21-7, "If a man be found stealing any of his bretzent of the Children of Israel, and making merchandies of him, or selleth him, then that thief shall die." But this latter statute was passed forty years after the other, without any mention of the other, or connection with it which proves that the other was never abrogated; and if the other had referred solely to the Hebrew man the latter had been perfectly superfluous, being neither a statute of himitation nor interpretation. It naving been found in the course of forty years after the other, as atmosphere of the desired solely to the Hebrew man the latter had been perfectly superfluous, being neither a statute of himitation nor interpretation. It naving been found in the course of forty years that the first and general law might have been claimed as applying only to the stanger of the other had perfectly and the second enactment, specifying the Hebrew man. But any firs

You may steal a free man and make him a slave, and that process, in certain cases, in these later days, may be just a Christian process for his good, the providential mode by which he is to be taught religion! But the moment you have stolen him from himself, and made him a slave by soft arred property! Then by made him a slave by saling int, should be reported. Then to seeal him into a piece of sacred property. Then to seeal him from his master is a sacrelage worthy of death! Is the human mind capable of contriving a more dia belies or a meaner palpable resort of lying villainy belies or a meaner palpable resort of lying villainy than this? Can Christian men believe that men could han this? be found willing to descend to such besones, or smit

twistings of sephistry! How much better to some out boldby, and deny that there is any guilt at all in steading a man any above, if your interests, or the interests of your State, demand it.

Un'originately for this ergument, the Apostic Paul, in shift in the piace of argument, the Apostic Paul, in shift in the piace of argument, the Apostic Paul, in shift in the piace of argument, the Apostic Paul, in shift in the piace of argument, the Apostic Paul, in shift in the piace of argument, the Apostic Paul, in shift in the piace of servants, but of men, and aces a doze a do

Now it is just here that the shoe fatally pluches: the argument cuts to the quick. There is nothing at all that rouses up such anger, as to be told that slaveholding is man-stealing. But the logic will have its way; you can no more stop it than you can shop the lightning. And you can no more, by noise and fary, prevent the you can no more stop it than you can stop the lightning. And you can no more, by noise and fury, prevent the truth of this conclusion from being truth, or from being evident, than by crums and kettles you could call up an eclipse, or hang a veil over the solar system. Your exceptions are honestly and frankly admitted. It is the case that under an inherited compulsion some become slaveholders in law, who are not such in gospolithat is, they hold their slaves not as property not as owners of them, but as human beings who own themselves, and to whom they owe, for their services, whatsoever is just and equal, and over whom they maintain their legal claim, not to sell them, but as masters and guardian's for their good, as well as for domestic service, to preserve them from oppression, lift the providence of God may open a door for all parties out of the whole evil. Less than this cannot possibly consort with the phrase, that which is just and equal, nor with the law to do to others as you would they should do to yed. But whoseever claims them as his property, to set for money, as a hone is sold, or a wheelbarrow, or whose er takes their children, born God's immortal souls, and says. These are my property, because I beaght the parents, and these I can sell as mine, or do whatsoever I please with them that the law allows, that person is, by in pregrable logic, a man-stealer. He may say, There is a wide diversity of opinion on this subject, and I never could see it in this light. He may keep out of the light, may retuse and scorn, with great indignation. If he might bee, and refuses to see, God is the judge why he will not see; but his keeping away from the light does not change the nature of the sin, any more than a man's committing robbery at midnight, without a lantern, when he absolutely could not see whether what man's committing robbers at midnight, wethout a lan-tern, when he absolutely could not see whether what he stole was bank bills or brown paper, prevents that act from being sin.

But when a man says, I see, and with his eyes wide

act from being sin.

But when a man says, I see, and with his eyes wide open goes into this weekedness as a sacred right; or if God sees that he loves darkness rather than light because his deeds are evil, and that he hates the light, and cometh not to the light lest his deeds should be reproved then God mast take him in hand, and will administer judgment, for man cannot do it. But sh, the seleminty of that declaration, in regard to any part of God's Word that I have "spoken, and which you reject, that same Word shall "judge yeu in the lest day!" Men are upt to think, it they put away God's truth, and deny its application of keep out of its light, that what they do in their imagined innocence, because they do not see or acknowledge its iniquity, they will not have to encounter in the judgment under God's Word, in God's interpretation, and not their own. But if they say. We see, then comes the answer, If ye more blind, ye should have no sin; but now ye say, We see; therefore your in remaineth. And for judgment I am come into this world, that they which see not might see—that is, they that feel and acknowledge their bandness, and come to God for light; and that they which see might than their own opinions, even the light from Hencen, they shall justly and judicially remain in blindness, and go on presumptuously and condidently siming in consequence. inght because his deeds are evil, and fliat he have the light, and cometh not to the light less his deeds should be reproved then God must have him in hand, and will administer judgment, for man cannot do it. But sh, the selection of the hard have made and the hard have him in hand, and will administer judgment, for the laration, in regard to any part of God's Word that declaration, in regard to any part of God's Word that you will not hear, but done, it has some Word shall him hear, but done, it has some Word shall him hear, but done in the fold lestament how all God's attributes burn as they gou in the last day! "Me are agt to thick, if they put away God's truth, and dony its application, or keep out of its light, that what they do in their in the judgment noder God's Word, in God's interpretation, and not their own. But if they say, We see, we are not blind, and we know that we are right; then comes the answer, if ye neer blind, ye should have no sin; but now yo say, We see; therefore, your rim remained. And for judgment I am committee that he word in the light from Henven, they shall justly and juddiculay remain in bindness, and comnot and will not be taught by a greater light than cook and the light from Henven, they shall justly and juddiculay remain in bindness. And cook or precumptuously and confidently similar in consequence.

A man's keeping out of the light does not reletes him from responsibility, though the Romish cassists even the next norms as the most of religes him responsibility, though the Romish cassists even the next norms used to the sealing man, wo man, or the heart of the standard mentioned to make the selling of the profession and selling man at the last of the sealing and the light from Henven, the serious of the sealing and the light from Henven, they shall justly and judiculay remain in bindness, and come to do it the light from Henven, and go on presumptionally and confidently similar in consequence.

A man's keeping out of the light from Henven, has but the sould not be consected i

excuse the most enormous crimes in this way. A man has but to avoid or evade the truth, or to restrain himhas but to avoid or evade the triath, or to restrain himself from examination and reflection, and thenceforward for things done in his ignorance he is not to be held to account. A Roman Catholic theologian, writing concerning the quality of human actions, says: "It a man "commit adultery or homeude reflecting indeed, but still "very imperfectly and superficially, upon the wicked "ress and great sinfulness of these crimes, however helmous may be the mat er, he still sins but slightly." That may be logic on earth, but it will never do in heaven. A man may abide by it here, but it will abide by him hereafter, to his cost, if he does not repeat of if. There are degrees of sin, according to degrees of light, but they who keep out of the light in order that emselvence may not plague or prevent them in the industree of sin, every degree of darkness in o which they succeed in sinking themselves does but add to their genee of sin, every degree of darkness in o which they succeed in sinking themselves does but add to their guilt. They who deliberately sanction oppression, and live in and by the approval of the claim of property in man, maintaining Stavery to be right as a divine institution, cannot do it and keep up the profession of a Christian hope, but by violence and stiffing somewhere. Like divers, they have to put weights upon their feel and armor over their bodies, to get down into such depths, and not die there, and all the air they do get is but just enough to keep them from sufficiently and they get that in the most constrained, tortuous, artificial way. And the fact that people can live and breathe at all in such darkness is not to be taken as a proof that darkness is an good as light, or the sea as good as the air to live in. Just so, there is an abstract possibility, perhaps probability and actuality, of there being slavediskness is as good as light, or the sea as good as the air to live in. Just so, there is an abstract possibility, perhaps probability and actuality, of there being slave-holders, who are such in the eye of the law, but not in the eye of God, because they abjare, before God, all claim to any of their fellow-creatures as property, and consider their slaves as servants simply, to whom they are bound to give that which is just and equal. But one such ease, or a dozon such, cannot change the nature of the system, not take away its simulness, nor excuse the wickedness of treating a man as a thing, nor abjeld Slavery from being declared to be, what it is, with the claim of property in man, sin every later may be exceptions in the same way, but the exceptions do not destroy the rale. It a man kills at other, as Moses did, in defense of his brother, the fact of such killing not being sinful does not prevent murder from being sinful per se. Just so, the fact of

arother, as Moses did, in defense of his broder, the fact of such killing not being sinful does not prevent marner from being sinful per se. Just so, the fact of one man holding a slave under a State law that compels bith to do it, by making it impossible for hun to set him free, does not prevent another man's holding a slave as his property from being sinful in itself and absolutely. The claim of property in man is in itself and absolutely, by demonstration of the divine law, sinful. But when a man holds a slave by slave law, not as his property, but to pratect him from the iniquity of such law, that is, not claiming property in man, but denying it, and detending the victim of such claim, there is an infinite distance between that and Slavery. It is not benevolence, but oppression, against which we contend. It is a very convenient mode of covering up the enormity from exposure and reprobation to say that some men may hold slaves for their good. Very well; and it all would do it, there would be no more Slavery, and no more need of slave law, but this possibility does not change the nature of the system. By wranglings about per se, some men succeed in putting their own judgment and conscionce of sea, and sinking their moral discernment is the sea of sea, and sinking their moral discernment is the sea of sea, and sinking their moral discernment is the sea of Slavery, that they could not accept the dectrine of its

will excuse them when they stand at His bar and plead, as their reason for not opposing the wickedness of Slavery, that they could not accept the dectrine of its being sin per se?

As if that were a tallaman to protect you from God's judgment! You, who resort to such apologies to shield you, and hide yourselves from your daty and your county in the hour of peril, the hour that demands an outproken heldman are like the hewildered prophet. As if that were a variable to such apologies to shield judgment! You, who resort to such apologies to shield you, and hide yourselves from your duty and your country in the hour of peril, the hour that demands an outspoken boldmess, are like the bewildered prophet feeing to Tarshish from the presence of the Lord. The mighty tempest is now about you, but you are all Junaha, seeping in the sides of the ship, as if a sneg berth could keep you from even knowing what a storm

teraging. But by and by in bore salf-defence, the very shipmen will han! you out and throw you overboard, as the only means of quieting the tempest. And God, perhaps, will teach us, out of our own unsery, how to pray for the eastweet, and by our own anguish will open our mouths for the dumb under oppression, if we refuse to do it in agra-hurches.

will epen our mouths for the dumb under eppression, if we refuse to do it in our churches.

Compound interest is a terrible thing. A man shall steal five dollars for m his neighbor, or take a piece of property from him by frond worth a hundred, and in a curse of years shall make what he thinks an honest fortune—has ing, possibly, forgotten the wrong done to his poor neighbor. But as length the fraud is proved, and what was a hundred dollars at the outset shall take his whole fortune to redeem. Compound interest runs with meney; and do you suppose it can be separated from or me? It holds en—it runs on—and a men's mischief shall return upon his own head, and his vice lent dealing shall come down upon his own pute. It makes no difference by what goale name he hapites his robbery or cruelty, nor by what specious apologies of law, or enstorm, or inheritance he excesses it; God sees th ough all his sophistrass. God s conscience does not wait upon his nor will God's justice be turned as ite by he s willing self-deline one; nor is God's tighteousness to be defied, or its operation paratyzed by

bet wait upon his: nor will God's justice be turned asise by his willing self-delusions, nor is God's justiceousness to be defied or its operation paralyzed by his gnotance. The Great Accountant will not seep easing up the columns against him, because, when he incurred the tens, he never considered the interest, nor will the presentation of the bill for payment be prevented because he has nothing to pay.

The sleve holds, under God's own hand, a note against you with compound interest for the crime committed against his father; and when you lay your grasp upon his children, and take them as your property, the note is more than doubled against you, and the interest runs on. The man was stolen originally; and now tell me, if you sare, where did the guilt stop! Did that theft convert two immortal beings, not then been, into just property! Did the man who bought the slave, knowing him to have been stolen, convert him into just property by paying the price of blood! When the High Pricests gave thirty places of silver to Judas did they buy a right of property in Christ! Or, if the man bought the slave without inquiring as to the little, coes that willful ignorance take away the ownership of a stolen man from the man houself, and convert him into property? And when the buyer, in addition to that injustice, claims the man's children as he property without ever even going through the pretense of giving one tarthing for them, does that clear his conscience, and shill further establish his claim!

Ab! there is a God in heaven that looks on, and his

science, and still further establish his claim!

Ab' there is a God in heaven that looks on, and his Ab! there is a God in heaven that looks on, and his justice takes account of these transactions. The man, by that claim of property, indoese the original guilt as his own, and the compound interest of crime waits for him. As the persecution of the prophets came down from age to age unaveraged, but held their possession, their claim for retribution, not only undiminished, but accumulating with every repetition of the sin, no quit-claim ever given, nor action of ejectment secsion, their ciaim for retribution, not only undiminished, but accumulating with every repetition of the sin, no quite-laim ever given, nor action of electment by delay, nor outlawry by lapse of time; but when the bill came in, all the columns were footed up, all the righteens brood shed upon the earth, from the cloud of right cons about to the blood of Zacharias, to be paid by that generation; so runs on the guilt of Slavery in a nation that sanctons and sustains it. The sculs under the altar count up a vest difference in the dates of their respective bills of retribution, as they cry out still, H we long? But the oldest of them is as fresh in the dates of the living God as the latest. The cry loses none of its power, but gathers it by age. Insteed, there is not a noral issue in the universe but increases by procrastination. The mournful wailing voice of Zacharias had it e same extrestiness and claim of vengeance with that of Antipas, the last martyr catalogued by name in the New Testament; and Polycarp's is as fresh as Latiner's, and Latimer's as Loveloy's. For one day is with the Lord as a thousand years are as one day. As long as the iniquity is not repented of, but indersed and repeated, so long the voice of thy brother's blood crieth unto me from the ground. No injury is ever outhewed, and some injuries perpetuate themselves in more than geometrical progression, having a side increase in ten thousand channels and directions in the way of moral corruption, beside the direct ensward reduplication.

And this is the case with Slavery. Who shall take account of the millions of white men lost by it, defrauded of their burth-right in Christianity itself, and made a part of it by the law of the hind? And a ho can compute the antagonistic gangeming energy of this demestic system, as a dead corrupting caces, hung round the neck of their Christianity itself, and made a part of it by the law of the heal? And a ho can compute the amount of infidelity nourished, if not produced, by such a caricature of Christianity t

shoes. And the scling of children by the heathen is expressly marked for God's vergeance.

And this is a thing we are to regard in turning to the New Testament, and examining the insernctions given both to masters and servants there. When it is there commanded, Masters, give into your servants that which is just and equal, what, think you, is the standard of equality and justice by which measurement is to be made! Was it left to the option or judgment of the master, or even to the contract bet commander and servant? Nay, these very Old Testament Scriptures, these laws before us on this very subject, were the sole and the authoritative guide. There was no need, at any time, of denoming Slavery in the New Testament, for it had been rendered impossible by the Old Testament for any man to practice it, to a sim property in man, and preserves conscence clean from wick-draces. There was not a creature in exist ence who knew the teachings of God's Word in the Old Testament, who did not know that the claim of property in nan was a crime in God's sight, and that no man could give to his servant that which was just and cynal, and yet treat him as a chattel, or hold him as a slave. There was not a creature who knew God's statutes on this subject in the books of Moses and God's wrath for the violation of them, as recorded in the histories and the prophets, and was capable of reasoning at all, who did not know that for him to take a young child, and claim that child as his property, because the father and the motter had been his slaves. soring at all, who did not know that for him to take a young child, and claim that child as his property, because the father and the motter had been his slaves, was to make himself a man-st-aler, to incarnadine his conscience with the stain of that crime denounced in God's Word with the penalty of death. There was no need to repeat these precepts, but to comprehend them in the law of love, and to turn every man's conscience in tegard to all the duties specified by them back to them, under the power of the Gospel, for definition and detail. It is as plain as the day that no man could submit to the authority of the Old Testament Scriptures, and yet maintain the iniquity of claiming property in man.

tures, and yet maintain the iniquity of claiming property in man.

The consequence of these safeguards for the freedom of the servant was such that there is no such thing ever known, ever intimated, in the history of the Jews, as that of any muster seeking to recover a runaway. There are cases of men going from Dan to Beorsheoa to recover an ass or an ox that had strayed from its owner, but no instance of any man going after, or reiding after, a stray servant. The first and only instance of a siave-hunter figuring in the sacred pages is that of the conformed har, hypocrite, and profane awearer, Shined, who servants can away to Achieb, k.n. of Gath; and no wonder that they field from the service of a min who three viscous all David and cursed is that of the condemned har, hypocrite, and prefane sweater, Shined, who servants an away to Achieb, k.n., of Gath: and no wonder that they hid from the service of a min who three viscoses at David and cursed him by the way-lide, if that was the way in which he treated his domestics at home. The Jowish law strictly torbade any one from ever returning note his master that servant that had fied from his master. If an or or an ass had strayed from its owner, any one finding the beast was commanded to restore it to its owner, as his property: but if a man's servant had fied away, every one was in like manner forbidate to rest rehim: demonstrating in the strongest manner that a servant was never regarded as property, and could not be treated as such. A man's or belonged to him, and must be restored to him as his property; but a man's servant did not belong to him, and could not be his property, and if he chose to take himself away, was not considered as taking away anything that belonged to his master, or could be claimed and taken back by him. It is not possible for an in indental demeastration to be stronger than this. It the possibility of property in man had been admitted, if servants had been regarded as slaves and unafter as owners, then the law of God would so more have permitted any two-legged property to ran away from the owner, to steal itself from the master, than a four-legged property is himself than a quadruped; and the law would no more have permitted any mon to recrete, protect, and keep back from the cover's a traject or unaway biped in the shape a quadruped; and the aw would no more nave per-nitted any man to recrete, protect, and keep back from the owner a strayed or runaway biped in the shape of a man, than a strayed or runaway quadruped in the

of a man, than a strayed of tanaway quadrapon in the shape of an ax or an ass.

On ass, sheep, raiment, or any manner of less thing which another challengeth to be his, the thing shall be judged; if stolen, then shall make restriction to tag

ewner; if feund, then shalt bring is back to the ewner. But a servant is not a lost thing not an article of property, and there is no such thing as an owner of him recognized. If then meet even thine enemy's or or lie assigning astray, then shalt surely bring it back to him again. But, then shalt not deliver unto his master the servant which is escaped from his master onto thee. He shall dwell with thee, even among you, in that place which he shall choose in any one of thy gates where it liketh him best: thou shalt not oppress him. He is a freeman, as any of you, free to choose his residence, free to go and come as he pleases, free to stay, unon-batted in whatever place he may profer, and there is no owner to him, no creature that has any power to interfere with his liberts, no law binding him as any man's property, but an explicit divine law recognizing guarding, and establishing beyond possibility of deniel or interference, his sole right of property and ownership in himself. ewper; if found, then shalt bring it back to the owner.

in himself.

Now I maintain that it is not possible for language or thought to present a stronger incidental demonstration than this of the impossibility of a creature of the human race being property. The demonstration is accountly all the stronger for being incidental. It never entered into the mind of the sacred writer, it never entered into the mind of the sacred writer, it never entered into the mind of property in man is sin, or that no man can be the owner of a man, because there stood the law. He that stealeth, or selleth, or holdeth, shall stury be put to death. Just so, there was no need of saying in an abstract proposition, that the act of mardering is sin, because the law said. Thou shalt do no murder; and the murderer shall be put to death. But when we find side by side, in the outallouse of statutes defining and illustrating the sin of stealing, and commanding the restoration of stolen and lost property, with the app liation of owner bestowed on those to whom such property is to be restored, a commandment sor to rectore to his scanter the servant that has fled from his master to these the forbidding of such restoration, and the avoidance of the term tower, are intensely significant.

This is the thing to be borne in mind also in reading the Episthe of Paul to Fullemon. This is the thing that accounts, in the first place for his sending back Onesimus to Philemon at all; which he would not have done, with that statute in Deuteronemy starting him in the face, had he in himself.

Now I maintain that it is not possible for language

the Episte of Pani to I inhemon. This is the thing that accounts, in the first place for his sending back Onesimus to Philemon at all, which he would not have done, and could not conscientously have done, with that statute in Deuteronemy starting him in the face, had he not known that he was sending him back to a Christian perfectly aware of that statute, and acquainted with God's whole reprobation of the crime of oppression and the iniquity of claiming property in man. And hence he says to Philemon. "Whom I sculd have done it, conscientiously, by the law of God; but perfectly conficent in Philemon's Christian integrity, he would not impose that detention upon him, and compel him by the law, but would give him the sweet privilege of yielding up the man to Paul, on go-pel grounds and willingity. And hence, also, he says. Thou, therefore, receive him, as I have sent him, not now as a servant, but above a servant, a brother beloved.

Not now as a servant. It is impossible to understand this, or any part of this remarkable Episte, indeed, except under the light of all these statutes against Slavery, which we have been considering. But the moment you bring this phrase under the convergency, the focus, of this light, the brilliancy is glorious, it is as if a dismood had burst into a blaze. Paul would not and could not have returned One-simes at all except to a man who, as a Christian, well knew God's judgment against Slavery; nor to him, unless he had had perfect conditione in his Christian integrity, that he would receive him as no longer a servant a siave, even if he had been one before. Paul would nover have sent back. Onesimus to any Doctors of Divinity who proclaim Slavery and conscientiously abide by it.

In the whole history, from that of Abraham, Isaac and Jacob, down through the whole line of their descendants, not one landance is to be found of the sale of a man, whether as servant or slave. The only approximations to such a thing are treated and denounced as criminal. When they obtained errants, or purchas

in his power without the conviction of doing what was forbidden of God. Man selling was no more permitted

how impions, how blasphemous the charge against it, of sanctioning the system of Slavery. They are, in some respects, the meanest of all moles who go bur-rowing among the Serigtares, and twisting and distortrowing among the Scriparce. And twisting and discringing its passages, in the hope of finding some shadow of an excuse for this wickedness. Their work is, as far as in them lies, to make infide is, for they do what God donounced with His extrement vengeance the false teachers of old for doing—they belie the Word of the Lord, and cause men to turn from it with the feeling that a book that teaches iniquity cannot be God's Word. But we threw off and denounce their perversion, and we challenge all the world to find anywhere so great a se-curity for human Freedom, and against the possibility of human Slavery, or so deep a fountain and assurance of human Slavery, or so deep a fountain and assurance of benevolence and justice, as in these laws. They constitute, beyond all comparison, the most benign, pretective and generous system of domestic service, the kindest to the servants and the fairest for the masters, ever framed in any country or in any age. The rights of the servants are defined and gunranced as strictly, and with as much care, as those of the employers or masters. Human beings could not be degraded into slaves or chattels, or bound for involuntary service, or seized and worked for profit, and no wages paid. The defenses against these outrages, the denouncement and prohibition of them, are among the clearest legal and historical judgments of God against Slavery. The system in our own country, even in the light of only these provisions, holds its power by laws most manifestly conflicting with the Divine Law, and stands indisputably under the Divine reprobation.

The great crowning statute, which secured all the

under the Divine reprobation.

The great crowning statute, which secured all the others on this subject, was the Jubilee statute, or universal personal besty for all the inhabitants of the land. The Hebrews were permitted to obtain servants from the heathen on a contract lasting till the Jubilee, but at every recurrence of that time of release all were free, and every contract was voluntary. No heathen, no creature of any name or race or residence, could be rerect into it; it was at any heathen servants op ion to make a contract to the Jubilee or not. If, rather than make such a contract, he chose to return to the heathen country, he was at perfect lipicity to go, and than make such a contract, he chose to return to the heathen country, he was at perfect liberty to go; and if he stoid in Judes, and could find any master to take him as a hired servant, and not as a servant of all work, till the Jubilee, there was no law against that: he was at liberty to hire himself out on the best terms and to the best master that he could find. So much is indisputable, and so much is absolutely and entirely inconsistent with Slavery.

And had it not been for the arbitrary translation of the word servant into bondman by our English translators in the 15th chapter of Leviticus, where the Jubilee contracts with the heathen are treated of, no

inters in the 15th chapter of Leviticus, where the Jubilee contracts with the heathen are treated of, no semblar ce of an argument could nave been found for the existence of any kind or degree of involuntary servitude for them. The same word is used of procuring heathen servants as Hebrew, and in neither case, nor say case, can it mean bondman, but simply and only servant. In the 6th verse of the 25th chapter of Leviticus the word bondmen is inserted in our English version, where there is not only no such word, but nothing answering to it, in the original Hebrew. The service of the beathen was not bondage, and made no approximation to Slavery: and the law of heathen service until the Jubilee was simply a naturalization law of fifty years' duration. It was a fifty years' probation of those who had previously been idolater, and law of fifty years duration. It was a fifty years' pribation of those who had previously been idolaters and slaves, for freedom. It was a contrivance to drain heathenism of its feculance. The heathen slaves were in no condition to be admitted at once to the privileges of freedom and of clitzenship among the Hebrews. They needed to be under restraint, law, and service. They were put under such a system as made them familiar with all the reingious privileges and observances which God had bestowed and ordered, a system it at admitted them to instruction and kindness and prepared them to grow into integral elements of the nation. It was a system of enancipation and of moral transfiguration, going on through ages—the taking up of an element of foreign ignorance, depravity and nesery, and converting it into an element of native comfort, knowledge and picty. And the

statute of the Jublice, the stable of liberty to sel the isbabitants of the land every fifty years, was the climax of all the beneficial stables by which the sing was extracted from Slavery, the lang drawn; and by the statute, in conjunction with all the rest, the Hebrew rystem constituted a set of Iswa and causes to prevent the introduction of Slavery and reader it impossible, and at length to break it up, all over the world. The system of Hebrew Common Law would, by itself, have put an end to Slavery everywhere. The Hebrew laws elevated and dignified free Isbor, and converted slave lebor into free. The service of the teathen being a voluntary appressureship, and not involuntary e-rwinde, it was, by reason of the privileges and inclinction secured by law, a constant elevation of character, and preparation for free child readily and then, every fifty years, the safety of complete emissipation was demonstrated. The Jabi les statute cannot be inderstood in any other light. But when the vall of prindice is taken away, it is especially by the tenor of the Hebrew Laws in regard to Slavery, that the beauty and gloty of the Hebrew laws legislation, trejustice, wisdem and beneficence, be come mere apparent than ever. As I said that Sabhath evening we might rest the demonstration of a Divine insputation of the Pentatench solely on the supernatural benevolence and wisdom of those laws.

In the fifth place, the recorded judgments of God for the attempt to hold and use servants as property, are another demonstration of Slavery as sin. The great for most instance is in this very With chapter of the prophecies of der might. It was the last crawning and exasperating crime of the nation, this attempt to estables Slavery, in perpetuating the servitude of the servants, at the will and pleasure of the material when the surface were the stranger of the prophecies of her might from heaver the first or an animal many ways before, and in this way at intervals; but now they made it a national act and establishment, and it was a rundam

"bave consumed them with the fire of my wrath; "their own way have I recompensed upon their heads," saith the Lord God."

The sixth branch of this argument is the providential argument in the manifestation of God's curse upon the system, by its practical workings among men, and the ruin of states and empires under its influence. Its path has gene over the earth in an infinite train of imquities and miseries, sins of oppression and cruelty, licentiousness and averice, suggested and produced by its temptations and its gift of opportunity and power, and finally concentrated in its essence; the caraption of manners and morals, the decay of commerce, aris, manufactures, learning and literature; the destruction of industry and intellect, the blasting and canasculation of the earth itself—under its curse and blight.

Then there is the effect upon the moral sentiments and the consequent mas ashibility of the conscience and blinding and duracning of the understanding; a thing predicted in the Prophets for those who would not be guided in their policy by the Word of God, but trusted in oppression, and in the lying that was necessary to suctain it, and suffilled in the judicial blindness of the Jews; and again declared in the New Testament as the consequence of rejecting God's testimony against our own sins, and changing the truth of God into a lie, God himself giving such over to a reprobate mind and to the ail decry valences of unright outsess an them that

consequence of rejecting God's testimony against our own sins, and changing the truth of God into a lie, God himself giving such over to a reprobate mind and to the ail decrivableness of inright-oussess in them that perish. For this cause God shall send them strong delasion that they should believe a lie, since they would not believe the truth, but had pleasure in inrighteousness. Just so in that Psalm so vivilly descriptive of the character of injustice in putting out the effect of the habits of injustice in putting out the eyesight of the mind. They know not, neither will they understand; they walk on in darkness, all the foundations of the earth are out of course.

The most abandoned principles are openly maintaited; the most ancient and revered landmarks are swept away, the most sacred compacts disregarded; the intuitions of mankind, the wisdom of history, and the nature of ternal justice, slike perverted and delifed. The doing of evil that good may come is justified and applanded; a selfish expediency is proclaimed as the right rule of the exercise of State power; all the theories of moral reniment grounded in the Word of God are overthrown, and a system of public and domestic meral principles adopted, that would have disgraced the calkest ages of mankind. Among all the monstrosities of idol superstitions, the hausticisms of infanticide and Moloch sacrifices, in the darkness of heathenism, without the light of the Bible, none were ever so bad as the deliberate maintenance of such doctrines as are now naintained in such hight. That Slavery is better than Freedom, and more accordant with God's intention in legand to homan society; that the degraddition and ens avenuent of one race is necessary for the higher refinement and happiness of another; that the African race are sequented in the manuality, and only a footstool for it, by standing on which the Angle-Saxon race can reach a higher stature, nearer to the gods; that society itself ought to be nothing but the two extremes of unquestioning, unappealing, ine two extremes of unquestioning, unappealing, inevitable servitude, and unquestioned despotic power: the ble servitude, and unquestioned despotic power; that the perfection of domestic, and even of religious life, is in such a state. We are remoded by such doctrines of the horrid manufacture of the music in the Popels choir where the mutilation of children is said to give a tone of plaintiveness and pathes to the melody, so exquisite as to be unattainable in any other way. We are taught in one and the same breath that God appointed Siavery as a providential good for the slaves then selves, and at the same time that they are to be perpetual bondinen, chattels bought and sold, in order to make us, by contrast, nobler, prouder freemen; and that, in fine, the institution is itself a whetstone for the sharps ning and potahing of our own humanity. It certainly does aharpen.

We are told that for such as accute, haughty and finely toned order of humanity, labor is diagraceful,

We are told that for such as accute, haughty and shely toned order of humanity, labor is disgraceful, and that it should be put upon elaves only, to make white nen the more ashamed of it. We are taught that industry and rubmission are the properties of elaves, indolence and command the marks of a geotleman; and that to labor, working with our hands, instead of being the feature and praise of an elevating Christianity, is the badge of degradation. Our virtues are turned into viera, and our vices into virtues, by this system. Humility is put to shame, is set in the stocks, is crucified, because it is a slave's department; haughtiness, resolute crucity, arrogance to those be neath, are virtues in the matter, and there must be a race always bet eath, to accustom the superior race to such a bearing. Intense and unmitigated scifishness, pride, revenge, ferocity, hardness of heart, and griping, close fisted extortion, along with the seemingly opposite qualities of lavish profusion and wards, were not nearly wrought into fixtures of character among the Roman slaveholders, but they are truits of the same system now. Thomas Jefferson's graphic and powerful picture of these things will last as long as the English language, together with his well-known Declarators.

Indied, the demoralizing effect of this system in

aratica.
Indeed, the demoralizing effect of this system is larabra.

Indeed, the demoralizing effect of this system in making labor discraceful, where God has made it betterable, and in taking from it its right to a place of nebleness and respect in human society, is worse than its influence in defrauding independent laborers of their just adequate recompense. I have a most marked listration, which I know to be authentic. A man on Staten Island, a carpenter, who as master workman had been ne successful by industry, honesty, and intelligence in the pursuit of his business, learning that there was great demand for his work at New-Orleans, and thinking he might more rapidly acquire a competency there, closed up his business here, and went South for that purpose. He had hardly got established, when a lacy sent for him to make a contract with him for repairing, and in effect, rebuilding some part of her establishment. She deshed him to make a computation of the cost, and to let her know the lowest price at which he would under ake the business. The hill a mewhat exceeded her expect ations. She reflected a while and at length told our honest friend that on the whole she concluded not to engage him. The work would take two or three months, and she concluded sing could do better to buy a carpenter, and self him again in the Strings! The man left the hones work to be would take two or three months, and she concluded snycould do better to buy a carpenter, and sell him again in the Spring! The man left the house, went to his stop, packed up his too's, closed up his half-stablished businers, and took passage in the first ship he could find for New York, declaring that a country where housekeepers could buy their carpenters and sell them again in the Spring, was no place for him or for fire labor to live in. And where in the whole extent of our Territorial empire, let Slavery ouce be established in the lergth and breathing place? Where will it ever be able to command its rights of existence, or its just reward?

it ever be sole to command he rights with the reward?

Its just reward?

Such now is the wast and mighty evidence in regard to this system in the Word and in the providential judyments of Aimighty God upon it, and in its fruits in judyments of Aimighty God upon it, and in maniful you the misery of man. The intuitions of all mankind go with this evidence; the moral sense of human nature itself pronounces the system of Slavery to be, in its

cesence, oppression, binstice, and sin. Gorb on tettimony as to the infulsees of Slavery is at clear to be proof of its hijustice and inhumanity to many with the proof of its hijustice and inhumanity to many with the proof of its hijustice and inhumanity to many with the proof of its hijustice and inhumanity to many with the proof of its hijustice and without from he ling, from conciunate, from the recorded opinion and tectimony of many without from he study of history, the face of empire, and it would be seen to the Word of God. The reverberating rear in every proof or the Word of God in regard to the sin of appropriate of the word of God in regard to the sin of appropriate of the word of God in great to the sin of appropriate of conviction from the depths of the conscious was after generating, read in the ground of conviction from the depths of the conscious was after generating, the proof of the sin of the proof of the sin of the proof of the conscious of the sin of the si

exercised. On this account it is indisputably the province of the

exercised.

On this account it is indisputably the province of the pulpit to preclaim at this time the judgment of God for the gaidance of the people, in this, their religious respensibility; and all plausibility and power are taken away from the accustoned allegation with which every mention of the sin of Slavery has been met, when it has been referred to namely that we, the people of this coogregation of any other congregation in a Free State, have mething to so with it. We now have everything to so with it, and are ourselves to determine in regard to it. The question as to the simultness of Slavery and its extension is as direct, practical and personal for us, as of stealing, lying adultery, interpret co or indelity. If a bill for he naing polygany were before our own State Legislature, there would be no more obligation to turn the light of God's Word upon that inighty, that there is now to enamine the inquity of the extension of Slavery in the same light. It is no more a policical thing to preach concerning Slavery, that it is concerning dishousely in business, or repentance toward God. On the principles laid down in the Ski chapter of Ezekie, of which no man ever dreamed of denring the application directly to evers preacher of the Word of God, no minister of the Gospel can do his duty, and avoid speaking in such a case. "If the people of the blow not the trumper, and the people be not warped, "If the eword come, and take any terraon from among the people of the cases, and see him as a watchman, if the watchman see the eword come, and who have people on a more and the people be not warped, "If the eword come, and take any terraon from among the case is the case of t

"blow not the sumper, and the people of not what person from among the m, he is taken away in his iniquity, but his blood "will I require at the water man's band. So thou, 0 "son of man, I have set there a watchman unto the people; therefore then shart hear the word stray hane, and warn them from me. If then does not warn them, then the wicked shall die in his iniquity, but his blood will I require at thy mand." This plies to whatever moral evil or sin any people as in danger of committing. No sword, no people as in danger of committing. No sword, no people as in danger of of a deliberate iniquity, cutting the geople to their vitals, or the habit of iniquity, chosen as their State and domestic policy.

I have endeavored, in this thing, to deliver my sal, and have spoken out on this giaring lobusty of ser action. And there is one other concentiant of it, and consequence from it, which, as a watchman I see rice around me, and hear the report of it on every side—the sim of brobery and corruption—on which I mean to preach. God willing, next Sabbath evening on the preach. God willing, next Sabbath evening on the preach. God willing, next Sabbath evening on the preach, God willing, next Sabbath evening on the preach, comet the only note against it has been the appearance, perhaps the very day before an election, of a placard, or an advertisement in the now-papers, publishing the Mayor's annual threat of \$500 nne if any mean is detected in this practice.

The question now before us is just this, and no other. Shall Slavery, henceforward, be the chosen policy of our nation? Shall it be extended over new territory comprehending an area, for the habitation of man and the formation of human societies, larger than all indicated Europe? Shall everything be made to bendit its advancement, and no foedom of speech, or even opinion, be tolerated, that does not swar feelity to \$15 shall the whole power of the civilited words in turn have abolished had care to the straid words. Shall the plainly those, and the see of paper and of